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The New Europe, Prototype for Progress

One of the great stories of this century, the founding and forging of a single community of interest in Western Europe, can already be credited with profoundly affecting the course of history.

As President Kennedy recently stated, the European Common Market's spectacular success has been disconcerting to Soviet Russia and the rest of the Communist world. It has touched off new vitality in culture as well as commerce, utilizing means which the Communists had preached could only lead to deepening chaos and ultimate acceptance of the Communist system for salvation.

Footnotes to this story are already appearing, some of them most provocative, some of them perhaps less profound in their meaning but still worthy of reflective notice. In the latter category, for example, are growing evidences that the peoples of Western Europe are being melded into one people much more rapidly, and easily, than the rest of the world imagined possible.

Germans are developing keen appreciation of Italian cooking; workers in The Hague have learned to distinguish between roquefort and gorgonzola cheese; housewives in any of the Common Market nations can, and often do, buy the same brands of instant coffee, bobby pins and mustard.

There are many unresolved problems in this integration process, of course. Germans, Italians and French differ in their preferences about the length of blankets. Experimental schools are finding it hard to develop history textbooks which do not tread too heavily on residual nationalistic feelings. And French designers haven't yet accepted the fact that not all Dutch and German matrons require elephantine sizes.

But, on the whole, it is remarkable how few conflicts have developed between the people of the still-sovereign nations of Western Europe. It is remarkable how flexible these people of different backgrounds, different cultures and different personality traits are actually proving to be.

Richard O'Regan of the Associated Press recently reported that most Western Europeans now have one central

aim: the establishment, in due time, of a United States of Europe. And it appears that they will accomplish this aim in fact perhaps sooner than it is formally written into the chronicles of history.

In addition to discrediting Communist theories about the inherent decadence of Western Europe and the capitalist system, the great story unfolding on the former battlegrounds of two world wars is also being footnoted because of its effects on other non-Communist nations. Spain's dictator Franco just last week doubled the wages of his country's poorest workers. Why? Quite likely because many Spaniards have gone into Common Market nations to fill labor shortages, have learned how much better life can be than it has been in Spain and returning home have stirred new visions, new hopes and new aspirations which Franco cannot ignore.

In Asia, Africa and South America, too, what is transpiring in Western Europe is not going without notice. President Kennedy has reminded both Americans and Western Europeans that they enjoy individual liberty, health and material well-being which seem almost incredible to starving, oppressed and politically restless masses in these "have not" portions of the world—where more than two-thirds of all its inhabitants live. Our President has urged that the great story of Western Europe's 20th century renaissance be quickly followed by the initiation of sequels in Asia, Africa and South America.

It is not at all unrealistic to imagine that this could be done. American compassion, and enlightened self-interest, sparked the rehabilitation of Western Europe with the Marshall Plan. Now, if Western Europe and the United States join to initiate similar action in underdeveloped portions of the world, the course of history may indeed be steered toward objectives of more stable peace and more universal goodwill among men.

Those who think this proposal unrealistic should consider two things: (1) how preconceived notions about Western Europeans' "fundamental" differences are being dispelled; (2) the testimonial value of Western Europeans' simultaneous achievement of material prosperity and greater individual freedom.

pression of personal opinion, however, except where it includes quoted explanation of the city's zoning ordinance.

If this letter does nothing more than serve as a springboard for further community discussion of the mission issue, the space devoted to its publication will have been justified. For, as Mrs. Niven states, this issue really involves a great deal more than mere selection of a site.

We will always have a transient problem, whether we have a mission for transients or not. The larger our city becomes, the more this problem will be with us. It is time we began searching for a suitable means of dealing with it, realistically, and in the spirit of simple humanity. Our hope is that ideas such as Mrs. Niven's will be widely debated, and that when all has been said and considered, this community will cease temporizing and begin facing reality.

Force of Habit?

Once there lived a generation of pretty little girls, in sweat shirts and blue jeans. They dreamed of growing up and wearing pretty dresses.

They did grow up. And what do they wear as they go about their supermarket? Sweat shirts and blue jeans.

Disaster

Giles French, sage of the wheatlands, says in his Sherman County Journal that "to lick Russia you'd have to catch and kill millions of people. To lick the United States, you'd only have to turn off the electricity."

Our Past

Punch Paged For Cartoons On Oregon

By KENNETH L. HOLMES

Professor of History, Linfield College

Have you ever been to a Punch and Judy show? If so, you have seen the funny little puppet after whom Britain's famed humor magazine was named. The first issue of Punch was printed in 1841, and every week for 122 years since that time the magazine has found something to laugh about in the life of the British people and their leaders. "John Bull," the Punch's most famous caricature of all, is well known to all of us. Occasionally the United States also has come in for some good natured lampooning. Recently I had a wonderful time paging through the volume of Punch for the year 1846. The purpose was to see what the old magazine had to say about the Oregon question, which was settled during that year. The "Old Oregon country," now all of our Northwestern states plus British Columbia, had been held jointly by our nation and Great Britain for many years. The Hudson's Bay company, with headquarters in London, had really administered the area during that time, but more and more American wagon trains had traveled the long distance over the Oregon Trail to build up quite a formidable settlement in the Willamette Valley. They wanted the Oregon country to come under the jurisdiction of the United States, and enough sentiment had been stirred up in the East to make our relations with England bristling and excited.

John C. Calhoun made a bombastic speech on March 16, 1846, demanding that the Oregon question be settled in the United States' favor at once. Finally the two nations came to an understanding, and the present boundary was decided upon.

Punch really took surprisingly little notice of Oregon, with only four cartoons about it, and one wonders if the British ever really got excited over the controversy at all. Three of the old woodcuts showed the United States as "Yankee Noodle." Britain was pictured typically in three caricatures: (1) John Bull, looking surprisingly like Winston Churchill; (2) the British lion, not sabre-toothed, but a bayonet-toothed beast, and really looking as benign as the cowardly lion in the Wizard of Oz; (3) a feeble old lady, "Britannia," whom young Yankee Noodle was teaching to "suck eggs," the egg being labeled "Oregon." The fourth cartoon only vaguely dealt with the question.

These cartoons were all published in March and April of 1846. Punch did not even bother to notice the final solution of the Oregon question in the following June.

Roscoe Drummond

Repression of Religion Stepped Up by Russians

WASHINGTON — The facts leak out in bits and pieces, but it is increasingly evident that Premier Khrushchev fears the power of religious conviction more than any other threat to Communist rule.

While de-Stalinization has, within careful limits, eased some of the other repressions on the Soviet people, it is not being allowed to ease the repression of religion and religious worship.

In fact, the evidence now at hand shows mounting activity by the Soviet secret police to curtail the practice of all religions despite the fact that the Soviet constitution guarantees "freedom of religious and anti-religious propaganda."

The latest information compiled by the Institute for the Study of the U. S. S. R., with headquarters in Munich, reveals:

• That at least 2,000 churches of the Russian Orthodox faith have been nailed shut in the Soviet Union in the period 1960 to 1962.

• That no more than 10,000 churches are open in the U. S. S. R. at the present time, contrary to the official claim of only a year ago that 20,000 churches were allowed to function. This 10,000 figure compares with the 78,000 Orthodox religious establishments which the Soviet magazine, Science and Religion,

simultaneously with these actions, widespread anti-Semitism is being practiced officially by the Soviet government against the 1,500,000 orthodox Jews in the U. S. S. R.

In recent months at least 17 Jewish citizens have been sentenced to death for alleged "economic violations" and others to prison; six Jewish lay religious leaders in Leningrad and Moscow have been arrested and the Jewish congregational chairmen in Minsk, Riga, Kiev, and Tashkent have been deprived by the government.

Anti-Semitic articles keep appearing in the major newspapers of the large provincial cities—often in the same version.

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Letters In The Editor's Mailbag

Letters intended for the Editor's Mailbag must be signed with the correct name and address of the writer. No anonymous letters will be published. Letters of less than 300 words in length will be given preference, as will those in which the writer confines his letter to one topic.

Fire Protection

SPRINGFIELD (To the Editor)—A letter in the Dec. 26 Editor's Mailbag necessitates an explanation of our forest protection system.

In general, national forest lands, which are owned by the United States government, are protected by the United States Forest Service. Privately-owned lands in Oregon are protected either by the Oregon State Forestry Dept. or by forest protective associations. In Oregon, forest land owners are required by law to provide fire protection for their own lands. This they do either by paying a fire patrol tax or by paying an assessment to a forest protective association. The payment in both cases is on an acreage basis.

The Eastern Lane Forest Protective Assn., a typical Oregon forest protective association, is a non-profit corporation organized, equipped and financed to prevent and control fires on or threatening forest land. It is not equipped, trained, or staffed to fight house fires. It operates under laws and regulations and is confined to definite patrol boundaries. To engage in other activities could be construed as a misuse of funds. The offer to pay for services when rendered is not realistic. If fire protection was economically possible on this basis, there would be firemen that we could call as we call a plumber or an electrician.

For a number of years the Eastern Lane District had a neighborly custom of going to house fires in rural districts when men and equipment were available. This was done strictly on a good neighbor basis. Because of the reasons stated above, this practice was discontinued when the outlying areas were given the opportunity to organize rural fire districts. A number of rural areas have taken advantage of this opportunity and have provided for themselves fire equipment operated by trained volunteer departments, or have contracted with nearby city fire departments to provide protection.

Other areas have this right, and I certainly recommend that they proceed without delay to form their own districts.

HAROLD P. JEWETT, Member of the Board, Eastern Lane Forest Protective Assn.

He's Been Shown

EUGENE (To the Editor)—I was born in Springfield, Mo., but now live in Oregon and

think that it is a very good state to live in. In the spring, the birds are all singing and the wild flowers are starting to bloom. In the summer, the children are all playing outdoors, the lakes, streams, rivers, and ponds are all sparkling in the radiant sunshine, the happy people are all having lots of fun in the sun. In the fall the leaves are starting to turn brown and float slowly toward the ground. And in the winter, the snowdrifts are piled high upon the towering mountains.

The great Oregon Trail markers can be seen throughout the

state. A large crater, now known as the Crater Lake, is an experience the people can be proud to have seen. This crater is so large that the depth of it has never been accurately determined. There is an island in the middle of Crater Lake known as Wizard Island. Tall pine and fir trees tower over this island. This fine state has many varieties of wild game, such as elk, bear, deer, pheasant, duck, geese, and many others.

Oregon has many natural resources, but the main natural resource is lumber. Millions and

millions of acres in Oregon are covered with pine, many kinds of fir, and other kinds of trees. In this vast land of Oregon there are waterfalls that will keep falling forever, huge dams, frontier cities, and modern cities, and running through the forests is the wildlife. In this summary about Oregon, I can't begin to express my feelings about Oregon, but I do know this, I love to live, work, and play in Oregon.

LARRY E. BATSON
(13 years old)
1075 Menlo Loop

'Mission Problem': More Than Location

EUGENE (To the Editor)—I appreciated the comments of David White on the difficulties presented by my proposed approach to the question of mission location. Last week we spent an hour and a half discussing the complexities of this important problem. Because of its importance, and the general interest in it, I would like to present some of these complexities to R-G readers, along with further possible approaches for public consideration.

First, Mr. White's criticisms: Readers may recall that my proposal was that mission supporters should form a Mission Restitution Assn. to underwrite the losses in property values that might be borne by persons living within one block of the mission, provided such persons presented their losses within one year. Taking Mr. White's last criticism first, a protestation that the legal involvements, court proceedings, etc., for settling on a fair price would be interminable, let me say that the proposal was for a purely voluntary compensation to property owners. There would be no legal recourse. It would be an act of faith by the mission supporters, giving meaning to the old phrase to "put your money where your mouth is."

Mr. White questions the one-block radius and the one-year period; these were suggestions, not scientifically determined rules. It could well be that someone whose home or business lay in the path taken by the mission clientele to the mission, several blocks from the mission, might have more of a problem of property disposal than someone who lived much closer.

An examination of the particular location would be needed to decide which were the properties most affected.

Mr. White is quite correct in saying that my proposal could create an artificial market for property which would not have been salable in the first place, and I have no answer to this.

The most serious part of his letter, however, is the one in which he objects to special zoning treatment for missions, first because they are not treated simply as an unconditional use, and, secondly, because in no other instance do we expect the user who causes a decline in property values to pay the losses.

Among the stated purposes of the zoning ordinance is: "To encourage the most appropriate use of land; to conserve and stabilize the value of property." The Planning Commission must keep this constantly in mind. It is the reason that there are public hearings, not only for mission locations, but for every change of use allowed in the different zones, and for every change of zone. While it is much more convenient for the commission to have unconditional uses within each zone—so that once the use is made allowable, any property owner in the zone may practice it—there are circumstances where this is not possible because of the far-reaching effects of certain uses. Transient housing is one of these uses.

Under the allowable uses downtown (and in industrial areas) the ordinance includes: "A facility which exists for the purpose of providing for the temporary care and/or lodging of adult indigent persons... subject to the determination by the Planning Commission at a public hearing, that the site in question would not be unduly detrimental to other owners of property within the vicinity."

When the Planning Commission set up this provision, it was believed to be workable. It is only after public hearings on three sites and consideration of two others that the extent of the complications has become apparent. The hearing on a downtown location revealed the difficulties of businessmen in the area when the mission operated at 6th and Willamette. Some mission supporters have said, "Let the businesses move elsewhere." Ignoring the question of whether this is fair to the businessman, ask the question, "And who is going to move in?" Who, besides more missions?

Now turn to the industrial areas. The Planning Commission realized that we had "mixed land uses" in these areas—that is, that there were houses and stores there as well as factories and warehouses. But the Commission did not realize just how many little pockets of housing there are. Many of the people who live in these areas work nearby, sometimes on the swing shift, and their wives are alone in the house at night. They are

naturally rather fearful, not of those persons who are staying at the mission but of those who have been turned away and are seeking help elsewhere. People are concerned about their children going to school along paths frequented by those seeking the mission. And many of the houses are lived in by elderly widows who want to live out their days in the old family house.

In these areas the streets are often not continuous, and the street-lighting is limited so that policing is difficult. Ordinarily, if a new commercial or industrial development makes residential property unlivable as a residence, the owner can sell the property for some other use. What makes the mission use different from almost any other is the problem of disposing of adjacent property. Who is going to buy it? From the hearing, it appears that nobody wants to be the mission's neighbor. It is for this reason that the question of compensating an involuntary mission neighbor is a reasonable one to raise.

It is a general principle in planning that space provides the best cure for objectionable uses and I have, therefore, after three years of hearings, conversation, and study, come to the conclusion that mission site should have as few neighbors as possible and be as great a distance as is possible while still serving its purpose.

In proposing this, I am not tossing the ball from the Eugene Planning Commission to the Lane County Planning Commission. This is a project that belongs not to Eugene, but to the community, and it can be solved only by cooperation at various levels of local government. I would suggest, tentatively, that the county and the cities purchase a site of perhaps 10 acres, convenient to a highway, not off on a little side road. Then mission groups, or others, could lease part of this land for their buildings, with two requirements:

1. That food and lodging are paid for in labor.

2. That attendance at religious services is completely voluntary (in order to maintain separation of church and state).

I should like to discuss the idea of work as the price of lodging, because it seems to me this is a logical extension of the county work-welfare program, which should also be expanded. Who are these people who are getting help, public or private, or who need it and are not getting it?

First, those receiving welfare who are (1) temporarily out of a job and down on their luck, or (2) who are willing to live at a very low standard of living rather than to work. The people who fall in group (1), and who are eager to get off welfare (and these are in the majority) are entitled to have work to do in the meantime so that they can maintain their self-respect. The people in group (2), and they are a minority, should have to work because such a requirement may be the only lever that will cause them to get jobs which would make them contributors to the tax pool rather than users of it.

The program would be expanded to include the class known as "single employable men" for whom there is presently no provision and who make up part of the clientele of missions. Many of these people would be willing to do simple routine work, but their talents are so slight, or their intelligence so limited, that they will never hold a job in our competitive world. These are known generally as "incompetents."

Rather than simply trying to move these men along the line to the next town, we must make a place for them in our society, and in a semirural setting like the Emerald Empire, we can make room for them, can help them to gain self-respect by becoming useful to society.

The career hoboes, who are estimated to include about 25 per cent of the mission clientele, are beyond the help of our community, I believe. If they can be rehabilitated at all, they will need the professional help available in larger places. Probably a city needs to be as big as Portland before it can absorb these career hoboes.

This is the group for which the Salvation Army has tried to find housing and food, within the Army's means. The Army keeps records of everyone it helps, and it will not allow itself to be used as a regular stopover point, saving its resources for the really hard-hit. Many of these people arrive one night and leave the next morning, and whether they work for their lodging is not too important. It is important that people who live here, on welfare, or who stay here over a period of time, hanging around the streets during the day until the mission opens at 5:30 or 6, should be required to earn their keep.

The question is raised: What! Jobs for them when we still have unemployment? The answer is, look around for the jobs that are not being done because labor has priced itself out of the market, or is not willing to undertake them. Here are a few possibilities: The first is one presently used in the welfare-work program—brush clearing. With only a quarter of Eugene's parkland developed (not counting North Bank Park), there is plenty of scope for this and it will not be done otherwise until the parks are ready for full development—planting, irrigation, and professional care. What about a path along the river front? What about the trash along the existing path? What about the much-discussed Amazon Trail from Amazon Park to the base of Spencer Butte?

Every summer there are street paving projects; the parking strips are rarely left to the property owners' satisfaction. The contractor can't afford the time (cost) of doing a more finished job. Welfare work crews could follow up on these; with practice, they could get pretty good at it.

Look at the litter in the tree planters in downtown Eugene. No doubt they are not cleaned often because of the costs. The two pedestrian alleys leading from the park blocks had to be designed for mechanical sweeping because of the high cost of hand-sweeping. Maintaining little areas like these could be a source of real satisfaction to someone who now feels completely useless.

There are many more jobs like these, and doing them could not only increase the self-respect of many incompetents and free-loaders, it would also be a community benefit. Such jobs should be listed and sorted out by difficulty. We should make sure that we are neither taking advantage of, nor letting them take advantage of us. Nor should we destroy paid job opportunities for employable men. . . . It would take the coordinated efforts of the county (particularly welfare) and the city department heads, with advice from labor unions, ministers, and attorneys. . . . There are many details to be worked out, and parts of this proposal may be quite impractical.

But this proposal suggests a means of tackling the problem, a problem which is broader than where a mission is located.

BETTY NIVEN
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Carmichael

